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## Little Journeys in the Higher Anticriticism.

PROF. TH. GRAEBNER, St. Louis, Mo.

### I. The Myth Hypothesis.

(Continued.)

#### "Historic Doubts Relative to Napoleon Bonaparte."

Whately's *Historic Doubts Relative to Napoleon Bonaparte* was directed primarily against the skepticism of David Hume, but a few extracts from its pages will readily show how apt a reply it is to the mythological theory in every form. Archbishop Whately imitates the subject of his criticism to such an extent that one may read many passages and whole pages without being able to detect the slightest trace of the writer's irony. He speaks with a sober face throughout:—

"The celebrated Hume has pointed out the readiness with which men believe, on very slight evidence, any story that pleases their imagination by its admirable and marvelous character. Such hasty credulity, however, as he well remarks, is utterly unworthy of a philosophical mind; which should rather suspend its judgment the more in proportion to the strangeness of the account, and yield to none but the most decisive and unimpeachable proofs." It is reasonable, he concludes, to inquire into the evidence on which people in his day believed the extraordinary story of the exploits of one Napoleon Bonaparte, Emperor of France. He notes, first of all, a great dissonance in the testimony:—

"According to some, he was a wise, humane, magnanimous hero; others paint him as a monster of cruelty, meanness, and perfidy: some, even of those who are most inveterate against him, speak very highly of his political and military ability; others place him on the very verge of insanity. But allowing that all this may be the coloring of party prejudice (which surely is allowing a great

deal), there is one point to which such a solution will hardly apply, — if there be anything that can be clearly ascertained in history, one would think it must be the personal courage of a military man; yet here we are as much at a loss as ever; at the very same times, and on the same occasions, he is described by different writers as a man of undaunted intrepidity, and as an absolute poltroon.

“But what shall we say,” Whately continues, “to the testimony of those many respectable persons who went to Plymouth, on purpose, and saw Bonaparte with their own eyes — must they not trust their senses? I would not disparage either the eyesight or the veracity of these gentlemen. I am ready to allow that they went to Plymouth for the purpose of seeing Bonaparte; nay, more, that they actually rowed out into the harbor in a boat, and came alongside of a man-of-war, on whose deck they saw a man in a cocked hat, who, they were told, was Bonaparte. This is the utmost point to which their testimony goes; how they ascertained that this man in the cocked hat had gone through all the marvelous and romantic adventures with which we have so long been amused, we are not told. Did they perceive in his physiognomy his true name and authentic history? Truly, this evidence is such as country people give one for a story of apparitions. If you discover any signs of incredulity, they triumphantly show the very house which the ghost haunted, the identical dark corner where it used to vanish, and perhaps even the tombstone of the person whose death it foretold.”

Having dwelt on the contradictions in which the fabricators of the Napoleon-myth have involved themselves, the Archbishop proceeds to analyze the story in detail and to show that, on the very face of it, it carries an air of fiction and romance: —

“All the events are great, and splendid, and marvelous; great armies, — great victories, — great frosts, — great reverses, — ‘hair-breadth ’scapes,’ — empires subverted in a few days; everything happened in defiance of political calculations and in opposition to the experience of past times; everything upon that grand scale so common in epic poetry, so rare in real life; and thus calculated to strike the imagination of the vulgar, and to remind the sober-thinking few of the *Arabian Nights*. Every event, too, has that roundness and completeness which is so characteristic of fiction; nothing is done by halves; we have complete victories, — total overthrows, — entire subversions of empires, — perfect reestablishments of them, — crowded upon us in rapid succession. To enumerate the improbabilities of each of the several parts of this



history would fill volumes; but they are so fresh in every one's memory that there is no need of such a detail."

"Let us assume," he continues, "that in the antique records of any nation we found such a passage as this:—

"In those days the Pope returned unto his own land. Now the French and divers other nations of Europe are servants of the Pope, and hold him in reverence; but he is an abomination unto the Britons, and to the Prussians, and to the Russians, and to the Swedes. Howbeit, the French had taken away all his lands, and robbed him of all that he had, and carried him away captive into France. But when the Britons, and the Prussians, and the Russians, and the Swedes, and the rest of the nations that were confederate against France came thither, they caused the French to set the Pope at liberty, and to restore all his goods that they had taken; likewise they gave him back all his possessions; and he went home in peace, and ruled over his own city as in times past.

"And it came to pass, when Napoleon had not yet been a full year at Elba, that he said unto his men of war that clave unto him, Go to, let us go back to France, and fight against King Lewis, and thrust him out from being king. So he departed, he and six hundred men with him that drew the sword, and warred against King Lewis. Then all the men of Belial gathered themselves together and said, God save Napoleon! And when Lewis saw that, he fled, and gat him into the land of Batavia; and Napoleon ruled over France,' etc., etc., etc.

"Now if a free-thinking philosopher—one of those who advocate the cause of unbiassed reason, and despise pretended revelations—were to meet with such tissues of absurdities as this in an old Jewish record, would he not reject it at once as too palpable an imposture to deserve even any inquiry into its evidence?"

*Historic Doubts* was published in 1819. In 1821 the world was apprised of the exiled emperor's death. Whately at once issued a new edition of his *Doubts*. Why, of course, he says,—now they declare him dead! "Supposing the whole of the tale I have been considering to have been a fabrication, what would be the natural result of such an attempt to excite inquiry into its truth? Evidently the shortest and most effectual mode of eluding detection would be to kill the phantom and to get rid of him at once!" The argument is continued in the seventh edition, issued in 1840, when Napoleon's remains were transferred from St. Helena to Paris for burial!

“Grand Erratum. The Non-Existence of Napoleon Proved.”

This is the title of the famous satire which appeared in France, in 1827. It was directed against one M. Dupuis, a scholar of great erudition, who believed that all religions, and the story of Jesus of Nazareth as well, could be explained as solar myths. Its author was Jean Baptiste Peres, professor of mathematics at Agen, a small town of Southern France. His fame rests entirely upon the little brochure which so successfully pillories the mythological method.

We reprint the salient portions:—

“Napoleon Bonaparte, of whom so much has been said and written, never even existed. He is nothing more than an allegorical personage. He is the personification of the sun; and we can prove our assertion by showing how everything related of Napoleon the Great has been borrowed from the great luminary.

“1. In the first place, every one knows that the sun is called Apollo by the poets. It is unquestionable that the word Apollo means *Exterminator*; and it seems that this name was given by the Greeks to the sun on account of the injury it did them before Troy, where a part of their army perished from the excessive heat and from the pestilence. Now, Apollo is the same word as Apoleon. They are derived from Apollyo, or Apoleo, two Greek verbs which are really the same, and which mean ‘destroy,’ ‘kill,’ ‘exterminate.’ But this personage is called Napoleon, and thus his name contains an initial letter which we do not find in the name of the sun. Yes, there is an extra letter, an extra syllable even; for, according to the inscriptions cut in every part of the capital (Paris), the real name of this supposed hero was *Neapoleon*, or *Neapolion*. This is more particularly to be seen on the column of the Place Vendome.\* Now, this extra syllable makes no difference whatever. The syllable, no doubt, like the rest of the name, is Greek; and in Greek *ne*, or *nai*, is one of the strongest affirmations, equivalent to our *veritably*, or *yea*. Whence it follows that Napoleon means Veritable Exterminator, — Veritable Apollo; it means, in truth, the sun.

“But what is to be said of his other name? What connection can there be between the word *Bonaparte* and the star of the day? At first it is not at all evident, but this at least can be understood: that as *bona parte* means ‘good part,’ it has, no doubt, to do with something consisting of two parts, a good and a bad, with some-

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\* The reference is to the error of a French sculptor, Napoleon’s name being misspelled Neapoleon.



thing which, in addition, is connected with the sun, Napoleon. Now, nothing is more directly connected with the sun than the results of his diurnal revolution, and these results are day and night, light and darkness. No doubt, *bona parte* meant light, — day as opposed to night. There can then be no doubt that this name is connected with the sun, especially when it is seen to be associated with Napoleon, who is himself the sun, as has been already demonstrated.

"2. According to Greek mythology, Apollo was born in an island in the Mediterranean (the Isle of Delos); an island in the Mediterranean has, therefore, been fabled as the birthplace of Napoleon.

"3. His mother is said to have been named Letitia. But by the word Letitia (or 'joy') was meant the dawn, whose first tender light fills all nature with joy. Again it is worthy of remark that, according to Greek mythology, the mother of Apollo was called *Leto*. But if the Romans made Latona of Leto, it has been preferred in our century to change it into Letitia, because *laetitia* is the noun derived from *laetor* (obsolete form, *laeto*), which means 'to inspire joy.' Assuredly, then, this *Letitia*, no less than her son, belongs to Greek mythology.

"4. According to tradition, this son of Letitia had three sisters, and there can be no doubt that these three sisters are the three Graces, who, with their companions, the Muses, were the ornaments of their brother Apollo's court.

"5. This modern Apollo is said to have had four brothers. Now, as we shall show, these four brothers are the four seasons of the year.

"Of Napoleon's four brothers, three, they tell us, were kings; these three kings are Spring, who reigns over the flowers; Summer, who reigns over the harvest; and Autumn, who reigns over the fruit. As these three seasons derive all their potent influence from the sun, we are told that Napoleon's three brothers held their sovereignty at his hands, and reigned only by his authority. And when it is added that of Napoleon's four brothers one was not a king, it is because one of the four seasons — Winter, reigns over nothing. Indeed, he governed a small principality which has been described as in connection with the village of *Canino*, in preference to any other, because *Canino* comes from *cani*, which denotes the white hairs of chill old age, and they recall winter.

"6. According to these same fables, Napoleon had two wives; hence two wives have been attributed to the sun. These two wives

are the moon and the earth: the moon according to the Greeks (Plutarch is our authority), and the earth according to the Egyptians; with this noteworthy difference, that by the moon the sun had no issue and by the earth he had a son, *an only son*. This child was the little Horus. . . . Horus, born from the earth impregnated by the sun, represents the fruits of agriculture. Even so the birth of the supposed son of Napoleon has been fixed at the 20th of March, the period of the vernal equinox, because in the spring agricultural produce undergoes its most important phase of development.

"7. The Python, an enormous serpent, was the cause of great terror in Greece; Apollo slew the monster, and dissipated the fear of the people; this was his first exploit. Hence we are told that Napoleon began his reign by crushing the French Revolution, which is itself as much a chimera as everything else. For *revolution* is obviously derived from the Latin word *revolutus*, which denotes a curled-up serpent. The Revolution is the Python, neither more nor less.

"8. The celebrated warrior of the nineteenth century had under him, we are told, twelve marshals at the head of his armies, . . . obviously the twelve signs of the zodiac, marching under the order of the sun Napoleon, each of them commanding a division of the innumerable army of the stars, which is called the *celestial host* in the Bible.

"9. We are told that this leader of so many brilliant armies overran in triumph the countries of the south, but that, having penetrated too far north, he was there unable to maintain himself. Now, these details precisely apply to the sun's course. The sun, it is well known, rules supreme in the south, as is said of the Emperor Napoleon. But it is most worthy of note that, after the vernal equinox, the sun makes for the northern regions, and moves farther away from the Equator. . . . This, then, is the material from which has been drawn Napoleon's imaginary northern expedition to Moscow, together with the humiliating retreat by which it is said to have been followed. Thus everything we have been told of the success or defeat of this strange warrior is nothing more than a series of allusions to the course of the sun.

"10. Finally, and this needs no explanation, the sun rises in the east and sets in the west, as all the world knows. . . . We are told that Napoleon came by sea from the east (Egypt) to reign over France, and that he disappeared in the western seas after a



reign of twelve years. The twelve years are nothing more than the twelve hours of the day during which the sun shines on the horizon.

"It has, then, been proved that the supposed hero of our century is nothing more than an allegorical personage, deriving his attributes from the sun. It follows that Napoleon Bonaparte, of whom so much has been said and written, never even existed; and this fallacy, into which so many people have fallen headlong, arises from the amusing blunder of mistaking the mythology of the nineteenth century for history."

An ingenious satire, the reader will admit, and happy especially in its caricaturing of the scientific *smartness* which characterized then, as now, the use of etymology in the bolstering up of the myth hypothesis.

#### The Goethe and Bismarck Myths.

"Forty years ago," wrote F. Bettex in 1898 (*Naturstudium und Christentum*), "criticism still maintained that there had never been a Homer nor a Troy, and as late as 1872 the name Homeros was explained as a Grecized plural of the Keltic 'Omar,' meaning 'collection,' hence 'homeros' = 'the collections.' Then came Schliemann, said little, commenced digging, and found Troy and Mycenae!

"How will critical research," continues Bettex, "one day play havoc with our century! We may well imagine a learned lecturer returning to his people from a trip to the ruins of London and Berlin in the year 3,000, and proving incontestably that such a man as Goethe never existed.

"This so-called national poet," we hear him exclaim, "does not mention with as much as one syllable the compatriots who died for his country; has not one word of admiration for the uprising of his people against the foreign tyrant; does not even mention Napoleon," — here Bettex is at fault; Goethe has one reference to Napoleon in a little known travelog, — "though he was said to be a contemporary of Napoleon and Secretary of State to a prince involved in war with Napoleon! Furthermore, the literary works which go under the collective name of *Goethe's Werke* according to one variant reading are the *Works of the Goths*, and indeed reveal such a diversity of contents and style that this "Goth" must be understood to represent the genius of that great intellectual tribe, the Germans. There is strong internal evidence for this position in a fragment ascribed to this mythical author. In the *Erllking* primi-

tive man is seen roaming about at night in constant dread of the sinister and destructive forces of nature, here personified; intent only on the satisfaction of material wants and on the propagation of his species, represented by the "child." We have here only father and child, the family in its simplest terms; the state does not exist, and the lack of any reference to the mother indicates the subordinate station of woman in that age. The only domestic animal mentioned is the horse. The concluding phrase, "The child was dead," plainly refutes the notion that the immortality of the soul is an idea innate in man. Countless millenniums had to elapse before the metaphysical idea of a "soul" was acquired. Undoubtedly the unknown author of this poem, the "Goth," was a caveman, feeding on acorns and horse-flesh, in constant dread of the elemental forces of nature.

"A later epoch gave rise to the allegorical poem of "Herman," or "German," and "Dorothea," according to a more correct reading, "Dothea," or "Gothea," — representing the peaceful union, after ages of warfare of the "Germans" and "Goths."

"A bipartite work of the same author has come down to us, the so-called "Faust." In the first part, superstitious beliefs in a personal devil, in magic and sorcery, abound. From all that modern research has revealed concerning a so-called Dark Age, critical science has established the year 913 as the approximate date for this poem. The second part testifies to a great progress in intelligence and enlightenment, its language being much more scientific and hence more difficult to understand, and some of the persons referred to, for instance, the emperor and his courtiers, may be historical. Whether the lapse of one century was sufficient to account for this progress, or whether several centuries elapsed between Part I and Part II, is a question which scholarship has not yet been able to answer.

"And so, gentlemen," we hear the honorable professor conclude his remarks, 'the torch of critical research has succeeded also in clearing up the obscurities which in the course of ages have attached themselves to this mythical "Goth," and enables us to recognize in "Goethe" a personification of the poetic genius of this powerful nation. perished long ago.' (Prolonged applause!)"

Bettex continues: —

"Another ambitious youth will qualify for a degree by proving that the gigantic figure of Bismarck, with his broad-brimmed hat and his great dog (a symbolism transferred to him from an earlier divinity, 'Odin' or 'Wotan'), is nothing but the cruel northern



winter. He defeats Napollo or Apollo, the sun-god, whose twelve marshals undoubtedly signify the twelve months of the year, and whom Bismarck finally takes captive." The contradictions which are inherent in this myth are pointed out: "The same person is described, variously, as an unknown northern junker and as a world-ruler, as universally hated and as the ideal of his time; as a friend and guest of Apollo and again as his most bitter enemy (according to the varying aspect of the seasons); as friend and adviser and, again, as implacable enemy of a ruler called 'Wilhelm,' who is sometimes described as a white-bearded old man (Winter) and again as a fiery youth (Spring). All manner of Germanic attributes are found in the later forms of this myth. Bismarck is, in popular fancy, endowed with great hunger and still greater thirst, with a gigantic lead-pencil, a long pipe, a beer-stein; and all this while the characteristics of Odin, the broad-brimmed hat, and the dog continue to occur in the references to this figure!

"On the strength of this very satisfactory exposition, the product of serious historical research, our young man will no doubt be promoted to the doctorate — let us hope, *Summa cum laude!*"

(To be continued.)

## The Road to Success, or Self-Improvement.

REV. F. E. PASCHE, Morris, Minn.

(Concluded.)

### XXI. RADIATE FORCE AND ENERGY ALSO IN OLD AGE.

There is no denying that this is a young man's age. We see young men at the helm everywhere. There certainly is a prejudice against those who show signs of age, because many of them are burned-out men, embers without heat. Many men deceive themselves by thinking that because they moved on so vigorously when young, they are still moving at the same speed. The slackening process has been so gradual that there was no jar or shock, and they have not realized that they have been gradually slowing down. The golden days of summer have come and gone. They grow less careful about personal appearance, and unconsciously drift into slovenly, slouchy habits; then they look old. Just this one habit of being good to ourselves, of being particular about our personal habits, of dress, of keeping ourselves well groomed, will make a difference of many years in our appearance.

Most men desire to live long, but few men would be old.

One of the most pitiable sights is a man of middle age going around as if he were an old man, with unkempt whiskers and hair. Outwardly he is rude and uncouth, even savage. His very appearance is cause enough to let him alone and not to employ him.

But what shall become of us in our autumnal months? What shall we do when things are sobering fast and the sere and yellow days are upon us?

Old men must brace up, dress well, look prosperous, walk and talk like young men, and show no indication of weakness, no mark of age. Let the end of your life be fairly crowded with bright gems of youthful acts. Do not admit or show that your age hampers you. Beat the yearning impulse and youthful fire back with a will of iron. How can a man expect to gain victory when he admits that he is already beaten in the race of life, when his mental attitude is not that of the conqueror, but of the conquered? Instead of making a favorable impression, he leaves a doubtful one. No one wants an employee who has lost his freshness and fire, who confesses by his conversation, his appearance, his manner, and his every movement that he is "too old."

Before the Civil War people looked aged at fifty. The men wore long beards and long hair and did not carry themselves well. At middle age women looked like grandmothers. All this has changed. People now dress much more youthfully than they used to. Men do not wear long, gray beards and long, white hair. And the man who would keep young must not dress like an old man and go about with stooping shoulders and a shuffling gait. A good barber and a good tailor can cut off many years in the appearance of these prematurely old-looking men. The dentist, too, can help us to retain a youthful appearance.

There are men in the sixties and seventies who can fill almost any position because they radiate energy, life; because they are good, pleasing men, interesting, youthful in spirit. They are esteemed by all who know them. They are trim, buoyant, enthusiastic, fresh, responsive. They have not allowed their hope or vivacity to die out of them. Some men remain fresh, aggressive, independent, self-sufficient, all their lives. They always impress you with a fresh youthfulness and vigor ordinarily found in young manhood. Their nerves have been braced by long familiarity with danger, and their movements have all the precision of clockwork. Often they make more rapid strides than



youth. Everywhere we see old men who are filling responsible positions quite as ably as young men. Some are young at eighty. They are as fresh and spontaneous, as joyous and youthful as children; they are to the young men what the tree is to the sapling.

No employer wants a whiner, a man who does not think himself any good, who has no backbone, no courage, no pluck, who is always telling his age, who is always pouring out tales of hard luck and reiterating how everything has gone against him. If he wants anybody, he will take you even if you have gray hairs, if you show that you are still resourceful and ambitious and conduct yourself well, yea, many employers are anxious to hold on to old men because their great experience and wisdom often more than compensate for their lack of the vitality and buoyancy of youth. The employers often benefit by keeping them, for experience is the best teacher. They have perfect confidence in them.

There is a powerful rejuvenating influence in always appearing young and trying to feel young. Make this experiment. Walk as though you were young — with a light, springy step. Don't drag your feet as though age were creeping over you. Don't let your movement or your brain lag. Keep up your buoyancy, agility, and swiftness. Radiate force and energy also in old age. "For none of us liveth to himself." Also aged folk must shine as lights in the world. Why should you fear old age? Does not old age possess sundry general advantages?

Arkwright was fifty years of age when he began to learn English grammar and improve his writing and spelling. Benjamin Franklin was past fifty before he began the study of science and philosophy. Milton in his blindness was past the age of fifty when he sat down to complete his world-renowned epic. Wondrous is his potent power and youthful strength in creating pictures in a few lines. To him the invisible becomes visible; darkness becomes light; silence describes a character; a word acts as a flash of lightning, which displays a fascinating scene.

Scott at fifty-five took up his pen to redeem a liability of six hundred thousand dollars. "Yet I am learning," said Michael Angelo, when threescore years and ten were past, and he had long attained the highest triumphs of his art. Victor Hugo and Wellington were both in their prime after they had reached the age of threescore years and ten. Gladstone ruled England with a strong hand at eighty-four, and was a marvel of literary and scholarly ability. The *Odyssey* was the creation of a blind old man, but

it has maintained its flight across gulfs of time and is still full of the lifeblood of immortal youth.

Dr. Johnson's best work, *The Lives of the Poets*, was written when he was seventy-eight. Defoe was fifty-eight when he published *Robinson Crusoe*. James Watt learned German at eighty-five. Humboldt completed his *Cosmos* at ninety, a month before his death. What a power was Bismarck at eighty! Unknown at forty, Grant was one of the most famous generals in history at forty-two. Some of Longfellow's, Whittier's, and Tennyson's best works were written after they were seventy; but you might as well think of pushing a brick out of a wall with your forefinger as attempt to remove a word out of any of their finished passages brimming with powerful energy and youthful freshness.

It is foolish to expect everything from young men. It is a great mistake to think that old men have no energy. Not all young men are hustlers. And old men are more experienced. Sometimes young ministers reject a call because of too much work, while old ministers accept it and fill the position brilliantly. Psalm 92, 14: "They shall still bring forth fruit in old age."

A congregation was vacant for nine months, but was not willing to call a pastor over fifty years of age. When time passed on, they agreed to be served temporarily by an old pastor, aged seventy-two. They were, however, so much pleased with him that soon they accepted him as their regular pastor — and he worked among them with great success. During the Lenten season he preached twice a week; forty new members joined; over six thousand dollars were signed for the renovation of the church.

These examples must suffice to show that even old age may do good and powerful work. They constitute but a small, though an important portion of the mass of evidence which might be brought forward. The lives of these great men remind us that we, too, can make our lives sublime; and when we depart, we can leave behind us noble footprints on the sands of time.

We are, therefore, obliged to admit that also old age is capable of doing great things. Cicero said well that men are like wine: age sours the bad, and improves the good.

If a man has not squandered his life forces, if he has lived simply and sanely, the very rightness of his wisdom, the strength of his judgment, the accumulation of his expert knowledge, the broadening of his mind, the brightening of his whole nature, the enriching of his experience ought much more than compensate for



his little loss of youthful freshness. Our autumnal months sometimes offer us nobler fruits than spring and summer, fruits of abounding charity, fruits of rich reconciliations, fruits of divine grace, fruits that revive and restore the soul. And our winter months also yield their fruits, fruits of wonderful richness and marvelous virtue, delicious fruits, such as the joy of the Lord, the peace and consolations of God, and "hope that maketh not ashamed." The life properly lived, the good, Christian life, the life of a virtuous, able man, grows constantly larger and richer to the very end.

You will not be forsaken in old age. The Psalmist says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37, 25. We read: "I will never leave thee, nor forsake thee." Heb. 13, 5. "Be not afraid, only believe." Mark 5, 36. There is the promise: "With long life will I satisfy him, and show him My salvation." Ps. 91, 16. And the promise: "Thy youth is renewed like the eagle's." Ps. 103, 5. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Is. 40, 31.

We have His word: "And even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." Is. 46, 4. We read in the Holy Scriptures: "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore." Ps. 121, 8. He does that still to-day. Is not this success worth while?

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And now, in conclusion, let me say: If you made a botch of the past, if you feel that it was a failure, don't drag these ghosts along with you to handicap you and destroy your happiness all through the future. Don't let these things sap any more of your vitality, waste any more of your time, or destroy any more of your happiness. Undertake to grapple with difficulties. Free yourself from everything which handicaps you, keeps you back, and makes you unhappy. Drop everything that is a drag, that hinders your progress. Don't let that failure of yesterday crush you. Wasted yesterdays may be redeemed. Enter upon to-morrow with a free mind. Wipe out from your memory everything that has been unpleasant. You will find that just in proportion as you increase your courage your ability will increase. Let your energy be unceasing, your perseverance indomitable. Be courageous like the

Wittenberg monk, who — while suffering much sickness and bodily pain — braved the scepter and the crozier together. No matter what other people may think about your ability, never allow yourself to doubt that, by the help of God, you can do or become what you long to.

Increase your confidence, courage, and firmness in every possible way. Pray to God for assistance. He hears our prayer. God is good. His ear attends to the sighs that rend our bosom. You say He sends us trials? Often the most distressing trials in the end have proved to be blessings. Be sure that what God will give us in answer to our prayers will always be good and really meet our wants. He is our Father and has our true interests at heart better than we can imagine. We reclaim waste lands. We can reclaim waste lives. We pick up scraps of paper and metal and make them over. The same can be done with scraps of careers. But will God forgive? He will for Jesus' sake. "We deserve but grief and shame," yet His Word proclaims to us rich pardon, peace, and life. Mercy and pardon are the great words in the gospel of hope. They cover all the past. The past shall be as though it had not been, and the future shall be fair and bright. The question is not, "*Can* God forgive?" but, "*Will* He forgive?" The answer is: "He will have mercy, and He will abundantly pardon." "There's a wideness in God's mercy like the wideness of the sea," and if we penitently seek it, it will gather all our imperfections, faults, mistakes, and failures into its pardoning flood. God's forgiveness transforms our remembrance, and the past becomes the minister of immortal hope.

Of course, the offense must not be wilfully repeated. There must be repentance and reform. And you can do it by the help of God.

Say to yourself, "Now this thing is up to me. I must make good, I must show the man in me or the coward. There is no backing out." "Your ideals are getting dull, and the worst of it all is that, when you do a poor job and are careless and indifferent, you do not feel as troubled as you used to. You are not making good. This lethargy, this inertia, this indifference will seriously cripple your career. You are taking things easy. Nobody ever amounts to much who lets his energies flag, his standards droop, and his ambition ooze out. This take-it-easy sort of policy will never do. *You are capable of something much better than what you are doing.* You must start out to-day with the firm resolution



to do better. Bestir yourself; get the cobwebs out of your head; brush off the brain ash. Think, think, think to some purpose! Do not mull and mope like that. You are only half-alive, man; get a move on you!" If others have done this, you can do it. Assert your manhood, your individuality. Go about as though you were a conqueror. Gain victory, and let nothing snatch it out of your hand. Begin a thing and push it to a finish.

The trouble is that we do not put the right estimate upon our possibilities. We berate ourselves, discourage, belittle, efface ourselves, because we do not see the larger man that is to grow in us. Never acknowledge in your thought that you are a failure, that luck is against you, that you don't have the same opportunity that other people have. Avoid a morose, gloomy, capricious disposition. This is a huge obstacle on the road to success. Rather let in the sun of cheerfulness, hope, and optimism. Say to yourself, "I am a man, and I am going to do the work of a man. I am determined to do it." Force your mind toward your goal. *Try* to do it and then *do* it. Do not doubt your success. Never doubt it as long as God still lives.

Old people sometimes are afraid to undertake a certain thing. When aged Jacob was afraid to undertake the journey to Egypt, God told him: "Fear not to go down into Egypt. I will go down with thee." This assurance drives fear away. The divine presence transforms any road, and His help makes any burden light. He turns all life's discords into harmonies. He says to us: "It is I, be not afraid." He is with us. We can never perish, neither shall any man pluck us out of His hand. He will never leave us nor forsake us. He will rescue us from any trouble that may befall us. His companionship gives us the happy assurance that we are on the road to success, and fills our hearts with a glowing confidence and a strong determination.

The reason why so many men fail is because they do not commit themselves with a determination to win at any cost. They do not have that superb confidence which never looks back, which burns all bridges behind it. We often find it difficult to do that. If we doubt our ability to do what we set out to do; if we lack boldness; if we have a timid, shrinking nature; if we think that we lack the necessary energy and power to do things, we can never win until we change our whole mental attitude and learn to be brave and have great courage, hope, faith, and confidence.

General Grant once described a certain army he saw on his

trip around the world as "marching with the swing of conquest." Those who saw our first American troops passing through London declare that they had the easy swinging gait of men who are accustomed to overcoming natural obstacles, of souls who walk the earth as those who have already won it. There is a great difference between the physical appearance of one who has fought victoriously and of one who has failed to fight or who has been beaten. The one is erect and proud, the other hangs his head in sorrow, if not in shame. This feeling changes fight to flight.

Our life, first of all, must be brave. Fear, doubt, and timidity must be turned out of your mind, or you will be a failure. There cannot be a shadow of doubt of this. We must have a positive conviction that we can attain success. There must be vigor in our expectation, in our determination, in our endeavor. We must resolve with the energy that does things. Not only must the desire for the thing we long for be kept uppermost, but there must be strongly concentrated intensity of effort to attain our object. Above all, our mind must be stayed on God; we must depend solely on Him for help and support; we must always and everywhere petition Him whose resources are abundant and rich. Then we are on the road to success, and our efforts will be crowned with victory.

To achieve this, we must ask God for the power of His Holy Spirit. "Your heavenly Father shall give the Holy Spirit to them that ask Him." Luke 11, 13. Without His aid we cannot accomplish anything. He illuminates our darkened understanding and fills our paralyzed will with the strength of new resolve. He brings new life into our hearts and blessed comfort to our troubled souls. He has songs for the night, cordials for the oppressive day, everything that heart can wish or need. This is the highest gift which God can bestow upon man. Where it has been once bestowed, all other gifts will follow in the wake.

Thou holy Fire, sweet Source of rest,  
Grant that, with joy and hope possessed,  
I always in Thy service stay,  
And trouble drive me not away.  
Lord, by Thy power prepare my heart,  
To my weak nature strength impart.

And if a longer life  
Be here on earth decreed me,  
And Thou through many a strife  
To ripe old age wilt lead me,

Thy patience in me shed,  
Avert all sin and shame,  
And crown my hoary head  
With pure, untarnished fame.



## THE THEOLOGICAL OBSERVER.

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### Radicalism Rampant in the Anglican Church.

When Canon Glazebrook, in his *Faith of a Modern Churchman*, declared that the clauses of the Creed: "He descended into hell, He ascended into heaven, and sitteth at the right hand of God," as well as the resurrection of the flesh, "are now regarded by Churchmen" (*i. e.*, Anglicans) "of all schools" (High Church, Low Church, and Broad) "as purely symbolical," and that the virgin birth and resurrection of Christ must also be understood "symbolically," although "unquestionably believed by the early Church to be literal statements of facts," he set in motion a public controversy which now, after two years, has not yet subsided. But Glazebrook's volume was, judging from the reviews that we have seen, a moderate performance compared with the papers that were read at the Eighth Conference of Modern Churchmen which met at Girton, near Cambridge, in August. From all accounts it is evident that the radical wing of the Anglican Church regards the time opportune for a public assault on every fundamental of Christian belief. The papers read at Girton left nothing to be desired at least in one point — plainness. The authors accuse the Lambeth Conference, which strives to unite Christians on the basis of the Nicene Creed, of cowardly sidestepping the issue. To this creed, said Dr. Frakes-Jackson, "it is practically impossible for a man living to-day to give assent." Turning to his liberal friends, he said that they are losing the respect of Churchmen because, while expurgating the virgin birth, they tried to accept the rest of the Creed; they were "following truth [!] only to a certain point and there tried to stop."

The consensus of the Conference seems to have been that the time has come when the corollaries of the liberal position must be accepted, no matter at how great a cost to the feelings of the Anglican public. The dean of St. Paul's proposed — "Drop the three creeds." Canon Bindley thought creeds "neither necessary nor desirable." Others held that creeds might be retained, but not as a condition of membership or office.

The discussion centered about the person of Christ. Time and again sentiments were uttered at which Arius would have blushed. One speaker declared that "the Jesus of popular belief is largely a mythological figure." Another speaker mentioned that Christ claimed to be the Son of God only "in a moral sense, in which all human beings are sons of God, as standing in a filial and moral relationship of God and capable of acting on these moral principles on which God acts." Rev. Hastings Rashdall said: "Every soul is an incarnation of God, and in no other sense did our Lord claim divinity. God, who reveals Himself in all great teachers, did so in one man signally and uniquely."

No attempt was made to unite on a formula which would express the belief, or lack of it, held by the members of the Conference. The reporter of the *Living Church* (Milwaukee) quotes from Acts: "Some

cried one thing, and some another; for the assembly was confused; and the most part knew not wherefore they were come together." "For instance," he says, "it was urged, on the one hand, that for our confession of faith we should go back to the apostles; on the other hand, that we should go forward into the unknown; that we needed a new creed; that it was undesirable that a new creed should be compiled; that several new creeds might be produced of a provisional nature only; lastly, the most brilliant suggestion of all, that every clergyman should produce his own creed, which his congregation should recite with him; and it was anticipated that one creed would emerge as the winner of this creed-making competition!" The following is a new creed suggested by Dr. Douglas White at the close of a paper he read to the Conference: "I believe in God, the Father of all; and in Jesus Christ, Revealer of God and Savior of Man; and in the Spirit of Holiness, which is the Spirit of God and of Jesus; by which Spirit man is made Divine: I acknowledge the Communion of All Faithful People in Beauty, Goodness, and Truth; and I believe in the Forgiveness of Sins, the Glory of Righteousness, the Victory of Love, and the Life Eternal."

On one point, it is true, an agreement was reached — and that was that "*the old orthodoxy is now in ruins.*" GRAEBNER.

### Comment on the Girton Papers.

Since the report of the Girton meeting was published, a more or less heated and very voluminous debate has been carried on in the British press, religious and secular. The conservatives endeavor to stem the tide of Radicalism. One of the first of the leading clergymen to take issue with the speech of Dean Rashdall was the Rev. B. G. Beurchier. Dr. Beurchier declared: —

"If the Dean of Carlisle is correctly quoted, his speech is as appalling as it is amazing. His conclusions, if accepted, would sound the death-knell of the Christian and Catholic churches. Christ, if not literally divine, was the greatest impostor in history. On the other hand, if He was not the Son of God, the whole Gospel is meaningless and unintelligible. The dean is reported to have said that Christ never claimed divinity. The truth is He never claimed anything else. And for that claim He forfeited His life. His every action and His every word, every miracle was performed in the consciousness that He was divine. Nature's laws obeyed Him because He was their Creator. Before His accusers He proclaimed as His answer to their query, 'Art Thou the Son of God?' an emphatic 'I am.' If we cannot worship Jesus as the eternal God, we have no alternative but to despise Him as our fellow-man."

Writing in the *London Star*, Bishop Gore said: —

"Our Modernists are standing on a very slippery slope. They abandon the miracles; then they abandon the Godhead of Christ and the Atonement — all against the evidence. Will they stop there? I think not. I feel sure that the denial of miracles and the abandonment of belief in Christ's Godhead will be found to carry with them an abandonment of the idea of Divine Revelation altogether, and those who abandon the specific Christian Creed will find themselves, not in Unitarianism, but much lower down."

A further instance of journalistic comment on the opinions of the Modern Churchmen is afforded by a letter to the *Sunday Pictorial* from Mr. Max Pemberton, in which he says: "According to this type



of orator, Christ was not incarnate of the Holy Ghost at all, but was merely the Son of Joseph and Mary. He performed no miracles. He did not rise from the dead, nor ascend to heaven. On the other hand, there are some of us still left who believe in the divinity of Christ, and who totally fail to understand how men who believe the contrary can honestly occupy the pulpits of our state churches and take money for teaching people to deride the ancient faith." Commenting on Mr. Pemberton's article, the *Living Church* correspondent says: "Strong words these, but none will say that they are not fully justified. It only remains to ask, What are the bishops doing, or going to do? They have all pledged themselves 'with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word.' But we have yet to learn that it is the intention of any of them to call to account the clergymen for whom they are responsible, and who appear to have committed themselves to the pernicious teaching of these so-called 'Modernists.'" He views the situation as exemplifying the "never-ending battle of faith against unbelief," and adds: "The Cambridge Conference is to be welcomed, if its result is to force the average Englishman to undertake the wholly uncongenial task of clear thinking."

Elsewhere we hear the middle-of-the-road men weakly allaying the fears of the faithful and as weakly faulting the radicals for their blatant unbelief. Canon Barnes of Westminster Abbey said in his closing sermon:—

"I weigh without prejudice, I trust, all that they have said. In the end I feel no hesitation in affirming that Jesus rose from the dead to become the living Christ, one with the Holy Spirit. We all seek for truth. But, whereas to some truth seems a tide destined to rise and sweep destructively across lands where Jesus reigned as a Son of God, to me it is the power which will set free new streams to irrigate His kingdom. Yet even those who seem, to the majority among us, to undervalue the supreme greatness of the Founder of our faith are eager to hasten the coming of the kingdom of God as He proclaimed it [!]. In His words we have prayed together, 'Thy Kingdom come.' And surely from such unity of practical aim, from a common conviction that we must work together in the service of Jesus [?!], we shall in the end reach agreement."

Rev. J. K. Mozley, Principal of the Leeds Clergy School, criticized the views advanced by the Modernists, but said that "it must not be thought that we have nothing to learn from them." He adds that the Conference was "composed of men who wished to remove difficulties which to them seemed to keep sincere souls from Christ." He did not think that the differences which separated them from others were unimportant—[not unimportant!]—, and he did not believe in the least that the Church would either abandon the use of the present Creeds, or find in the Girton papers an "adequate preservative [!] of the truth of Christ's Godhead." Yet "it was true Christian faith, even if not faith's last word, which inspired Canon Barnes to say that 'human thought will not sweep past Jesus, but will circle round Him as the center where God reveals Himself'" —!

Of course, Radicals everywhere rejoice in the forward step which their cause has taken by the Cambridge Conference. The *Churchman* (New York) editorially commends the Modernists for "examin-

ing with fine candor the fundamentals of our faith" and ridicules those who "raise a shout of alarm the moment some sincere scholar begins to talk about religion with the open candor with which scholars are accustomed to discuss everything else," — an identification of "scholarship" with Radicalism that smacks of anything but candor. Or shall we rule out such names as James Robertson, Cave, Orr, Urquhart, Sayce, Redpath, Green, McGarvey, Clay, Wilson, Warfield — to mention men of English speech only — from the ranks of Biblical scholarship? The *Churchman* then sees "cause for hope" in the fact that "in the Church of England, at least, liberals are not only thinking, but thinking out loud," that now "scholars are frankly telling one another what the Godhead of Jesus means to them in the year of 1921; what the Incarnation means!" . . . "Every man in the Church who loves the Lord Jesus Christ has a right to discuss his faith [!] in any open forum. It was a fine thing to have Dean Rashdall say what he thought. And it was also a fine thing to have Bishop Gore take him to task. Religion cannot suffer from sincerity and freedom." A "fine thing" for Rashdall to say that Christ claimed to be no more divine than "any other soul," — whereas even Arius still believed that the Son was uniquely generated by the Father!

While only an incident, though a highly significant one, in the development of Radicalism in the Church of our day, the Cambridge Conference at least impresses two lessons upon us:

1) It is an injustice to the memory of Sabellius, Arius, Apollinaris, and other destructionists of the early Church to classify them with the Radicals of our own day.

2) Unionism bears in itself the seeds of unbelief and apostasy, which only await an opportune juncture to sprout forth in all their hideous deformity. By its tolerance of liberal elements in the past the Church of England has sown the wind; it is now reaping the whirlwind.

GRAEBNER.

### D. D. D.

From the *King's Business* we quote the following: "The Holy Scriptures have some terrible words of warning, many of them evidently not familiar to the Church in these days. Christ used them. Paul used them. John used them. Peter used them. And there are three words used by Peter which are most significant — 'damnable,' 'denying,' 'destruction': 'damnable heresies'; 'denying the Lord that bought them'; 'swift destruction.' 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.'" 2 Pet. 2, 1.

Some of the preachers of our time who write "D. D." back of their name ought to add the third "D" to show their true character, being false prophets who preach Damnable heresies, Deny the Lord that bought them, and bring upon themselves and others swift Destruction. It is very deplorable that this is a fact. But being a fact, it would be well that it be made known.

FRITZ.



### A Question of Honor.

The *Watchman-Examiner* (September, 1921) writes: "We recently raised the question as to whether it is honorable for men to use well-known theological terminology to express ideas which are at variance with the generally accepted meaning of these words. The inquiry was provoked by these words from the *Christian Century*: 'Men of the modern mind subscribe to the same words as do men of the traditional mind, but the two types of mind invest the words with meanings that are so far apart as to be almost immeasurable.' The *Christian Register*, of Boston, a Unitarian paper, in discussing the question, says: 'The Baptist editor asks if men can do this with honor. We agree with him — they cannot. Modern men ought to use modern terms to express modern ideas. If the Baptists did that, or any other denomination, they would make a great disturbance. They would divide. We think for the sake of the kingdom of God, which, we are told on infallible authority, is first righteousness, they ought to stand in integrity, and leave not even a little child uncertain or deceived about their true belief. There are tens of thousands of Baptists, Methodists, Presbyterians, Disciples, Congregationalists, and Episcopalians who do not believe, yet seem to believe, in an inerrant Bible, the virgin birth, the physical resurrection, the second bodily coming, the antinatural stories called miracles.'"

The demand which is here made is perfectly just. It is a crime to lead men to hell by denying the sacred truths of Scripture and teaching human lies instead; but it is more than a crime for false teachers to hide their wolf's mission under the sheep's clothing of orthodox terminology. The pronounced atheist may still demand respect, but the hypocrite deserves nothing but contempt. The rebuke of the *Christian Register* is well taken; however, it should follow its own advice and strike the word *Christian*. MUELLER.

### Signs of the Times.

The *United Presbyterian*, June 23, 1921, has the following: "Two years ago 110 professors, representing fifty-three seminaries, met in Cambridge, Mass., to discuss this problem. Dr. MacKenzie, president of Harvard Seminary, reviewing the situation, showed that in 1915 there were in our seminaries 1,000 fewer students than in 1895, although the membership of the churches had increased greatly during that period."

This is not surprising. Having given human reason a place in their theology, the Reformed churches never accepted the Word of God as their sole authority in doctrine and practise. In other words, the Reformed churches never stood for positive religious truth. To-day they openly ridicule the very idea. From this view-point we can readily understand their indifferentism, their union movements, their liberal position toward lodges and other antichristian societies, their fraternizing with all sorts of religionists, their failure to understand and to appreciate the conservative position of our Lutheran Church. They are, however, reaping what they have sown. Removing from

under their feet the solid rock-bottom foundation of the Word of God, their building must fall into ruins. They ought not be surprised that young men will not find a ministry attractive which, after all, has not a positive message to offer in so vital a matter as that of the eternal welfare of man. The sectarian churches are going from bad to worse, and the pity is that they are blind to the fact. To them the German proverb applies: "Wem nicht zu raten ist, dem ist nicht zu helfen."

FRITZ.

### Reading the Bible in Public.

Reading the Bible in public—at the church services, at public religious gatherings, at the family devotion—is an art which must be learned. We agree with the writer in the *Advent Review and Sabbath Herald* who says, editorially: "I am convinced that we are losing much in our public labors, as well as in our private study, by not knowing how properly to read the Bible." The following quotations from that editorial may well serve as food for thought: "We are told that anciently 'they read in the book in the Law of God *distinctly*, and *gave the sense*, and caused them to *understand the reading*,' Neh. 8, 8. To be able to read the Word of God like this is of inestimable value to any one, especially to those who teach the word in public. . . . The late A. T. Pierson, in a little pamphlet entitled, *The Reading of the Word of God in Public*, says: 'Reading without comment is my present theme. You should be able, by careful reading, without one word of your own, to make the full sense of most passages clear. Bear in mind two maxims: True reading is interpretation; true emphasis is exposition.' (p. 9.) Dr. Pierson tells of a friend in the ministry who frequently spent hours in private study of a passage before he read it in public. Yet how often we hear the Scriptures and sacred hymns publicly read in such a bungling manner as to give evidence that the reader had given very little, if any, study how to read that the true meaning might be brought out."

Edwin Booth, the celebrated tragedian, said with reference to the Lord's Prayer: "To read that prayer as it should be read caused me the severest study and labor for thirty years, and I am far from being satisfied with my success." Commenting on this, the editorial writer says: "If actors on the stage, whose work we cannot sanction, will, for money and personal honor and to be great in their profession, study how to give such expression to what they say, ought not those who handle the words of life to study how to read the Bible in such a way that the true meaning will stand out clearly and distinctly to the congregation? We fear that those of us who minister in sacred things give too little study to *how to read*."

FRITZ.

### The Survival of the Unfittest.

#### The Eugenics Congress Confronted by Inverted Evolution.

That the outlook of the Eugenics Congress, held in New York during September, was distressingly pessimistic is asserted by Edwin E. Slosson in an editorial published in the *Independent* (October 8, 1921). Mr. Slosson writes in part: "That civilization is cultivating



a race of incapables in its midst is shown by various statistical studies. The Jukes, the Nams, the Kallikaks (or the kak half of them), the Zeros, the Ishmaelites, and innumerable other unidentified strains of defectives and criminals continue to increase at the expense of the community. Sanitary science, benevolent government, and Christian compassion are the highest achievements of human endeavor, yet their inadvertent interaction is to make evolution work backward in some cases and to promote the survival of the unfit. Dr. Horatio M. Pollock, statistician of the New York State Hospital Commission, says: 'The burden of mental disease is each year becoming heavier. The ratio of patients with mental disease under treatment in institutions per 100,000 of population increased from 118.2 in 1890 to 220.1 in 1920. The economic loss to the nation on account of mental disease now amounts to over \$200,000,000 per year.' Professor de Lapouge, the veteran eugenicist of France, regards Europe as ruined, and looks to the Anglo-Saxon to save civilization through breeding, by selection, of a race of supermen who shall be able to master the complexities of modern commerce and non-Euclidean geometry. The foundations of the science of eugenics have now been solidly laid in the vast amount of statistical and experimental work that has been done during the present century. Psychology has recently come to the aid of eugenics, but it does not yet appear how this new knowledge can be applied for the advancement and salvation of the race.

"Eugenic measures are of two classes: (1) negative, those designed to check the multiplication of the unfit, and (2) positive, those aiming to promote the propagation of the better elements of the race. Of the negative measures the most prominent are (1) sterilization, (2) segregation, and (3) birth control. The first is the most effective, but too drastic to apply on a large scale, and, if applied on a small scale, cannot eradicate the evil inheritance. Up to the beginning of this year 3,233 cacogenic persons had been operated upon under these statutes, but such measures, though multiplied by ten or a hundred, would make no perceptible and permanent improvement in the average quality of the population. Birth control in some form is favored by most eugenicists, but they have to recognize that its first effect is to make matters worse by restricting the propagation of the provident while leaving the improvident to multiply *ad libitum*.

"The positive measures for the promotion of eugenics appear no more practical and promising than the negative. Indiscriminate bounties for babies may turn out a dysgenic measure, since eugenics aims at quality rather than quantity. So the leaders in the movement are looking forward to the education of the people and the cultivation of 'the eugenic conscience' in individuals, so that it will come to be regarded as a public disgrace and personal sin if those who have received a fine inheritance fail to pass it on to the coming generation, and if those who have a serious hereditary taint should perpetuate it in their posterity. To educate a whole people to such a sense of their duty to their race would seem an impossible prospect, yet it is the best and perhaps the only way to accomplish this vital aim."

The sum and substance of the whole matter may be expressed by the word "failure." Both positive and negative eugenic measures have failed in improving the race; and now wisdom is failing the eugenists, and their last resort is the cultivation of "a eugenic conscience" in individuals. That attempt, too, will prove a failure; and so, after all, Paul was right when he wrote: "Professing themselves to be wise, they became fools." Human measures will not effect the desired improvement of the human race; with all the wisdom of the ages applied to the matter, there will still be inverted evolution. Yet there is hope for humanity. At the time of Paul the effete, perverted, and cacogenic generations of Greece and Rome were saved through the preaching of the Gospel, and the Gospel is to this day a power of God unto salvation to every one that believeth. Instead of cultivating "a eugenic conscience," let there be the preaching of the Word of God!

MUELLER.

### The Secret of the King James Bible.

"There is an established, inevitable manner," says Mr. J. C. Squire, the eminent English critic, perhaps the most authoritative of our day, "into which an Englishman will rise when his ideas and images lift into grandeur—the style of the Authorized Version." A true comment, and many attempts have been made to explain that superior literary excellency which distinguishes the English Bible. The high percentage of Anglo-Saxon words has been stressed, the rhythm of the sentences, the masterful use of cadence especially, and its restraint of emphasis have been referred to as constituting in their combination the secret of Authorized Version style. But while supported by extensive and interesting tabulations, this explanation seems to remain too much on the surface of the problem. In a somewhat unexpected corner of our reading we have lately happened upon an expression which strikes deeper and, indeed, supplies an explanation of that undefinable grandeur of the Biblical style which puzzles the critics. In the Riverside Literature Series edition of the Iliad, the editor in his Introduction, page XI, says that there is no really adequate translation of Homer in our tongue, and then continues:

"If a translation of Homer could have been made in 1611 as admirable as King James's version of the Bible, it would have remained in all likelihood the standard translation to the present day. Scholarship was not lacking at that time, nor a genius for noble expression, as the Authorized Version well attests; but a critical sense of restraint and responsibility was sadly lacking indeed. The Bible, of course, was an inspired work, where every shade of feeling and sense must be maintained at any cost; it must not be added to nor detracted from; the translator's first business was to be faithful and obliterate himself. Homer, on the other hand, was merely a pagan, with whom many liberties might be taken. His own whim, and the fashion of the hour, and a private ambition might sway the poet who should undertake to translate him; while the scholars who worked on the Scriptures dared not give rein to their fancy. King James's



version of the Bible is almost the one piece of work of the kind that has been supremely well done in English; and we may attribute its success directly to the restraint, the sense of responsibility, under which the translators accomplished their task. The sacred character of the writings, the universal reverence in which they were held, supplied just that critical influence, that balance and sobriety, of which the English genius is always so sorely in need."

Cogent, convincing, and well said. Extraordinary ability characterizes some of the more recent attempts to do the Bible into English, but it is safe to say that none of these translations will ever become the recognized volume of the Church. And what repels is not so much the modern quality of the English as the absence of that devoutness and reverence which alone can produce expression suitable to the august theme and purpose of the Bible.

GRAEBNER.

### The Mormon Counterfeit.

The most elaborate attempt to steal from the English Bible the thunder of its style is the *Book of Mormon*, together with that less known, but much more important document of the cult, the *Book of Doctrine and Covenants*. Christian Science has taken over the divinity circuit style of binding, but Smith, Rigdon, and their fellow-conspirators took over the language bodily and dressed their unholy religion in its folds. Not only do the "beholds" and "los" and "verilies" and the continuous polysyndeton,—"And . . . and, again . . . and . . . and . . .," etc.,—help to create a general atmosphere of inspired speech, but the great bulk of these writings consists of Scriptural phrases, and the style of the Authorized Version is imitated throughout. When God, in the style of Deuteronomy, gives detailed instructions to Joseph Smith for the formation of a stock company to build a boarding-house, the result is grotesque. As a characteristic instance of the use to which King James Bible English has been put, we quote from the *Book of Doctrine and Covenants* the famous 122d section, on which the doctrine of polygamy is based:—

Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843.

"1. Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:

"2. Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

"3. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same;

"4. For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; . . .

"19. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood;

"20. Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. . . .

"28. I am the Lord, thy God, and will give unto thee the law of my Holy Priesthood as was ordained by me, and my Father, before the world was.

"40. I am the Lord, thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word:

"41. And as ye asked concerning adultery—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed.

"44. And if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; . . .

"47. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God. . . .

"51. Verily, I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; . . .

"54. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord.

"56. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord, thy God, will bless her, and multiply her, and make her heart to rejoice. . . .

"61. And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else;

"62. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified. . . .

"66. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen."

From the *Book of Mormon* we quote the following sentence, built on the model of Chronicles, but written in grammar peculiar to Moroni, the Revelator: "And they did cause a great contention in the land, inasmuch as the more righteous part of the people, although they had nearly all become wicked; yea, there were but few righteous men among them." Strange business, anyway, this use of Authorized Version idiom, and frequent verbatim quotation from it, in a revelation of the angel Moroni written A. D. 400. GRAEBNER.

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## BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:—*

**Starck's Prayer-Book.** From the German edition of *Dr. F. Pieper*. Translated and edited by *W. H. T. Dau*. 612 pages, 6×9 in. Blue cloth binding, Style C, \$2.25. Gift edition, Style DC, bound in divinity circuit seal grain, gilt-edge binding, \$5.00.

In this beautiful new prayer-book the general contents and style, but above all the distinctive spirit of devotion which characterizes old Starck's *Prayer-Book*, have been conserved, while the text has been modernized and so anglicized, we were about to say Americanized, that the reading of it in daily devotion must be a delight to our people. Dr. Pieper years ago revised the original German edition, and Prof. Dau's translation, which is an entirely new rendition into English, is based on this. The introduction of the translator contains an interesting personal note in the reference to his task, which was begun some ten years ago and was concluded during the late war. Prof. Dau says: "This work proved to the editor a great mental and spiritual relief. It was a luxury to spend many an hour in the company of a person on whom the spirit of prayer has been poured out in such abundant measure as on Starck. It was faith-confirming and -inspiring work which the translator was permitted to do. He can offer no better wish to the readers of this book, now that it starts on its voyage to the increasing English homes and hearts in our church community, than this, that the light and strength, the cheer and comfort that has come to him out of the pages of this book in many a weary and despondent day may stream into the hearts of the readers, even though they be free, as the editor hopes they are, from all weariness and despondency."

No one expects the work of Prof. Dau on this prayer-book to be anything else than extremely well done, and so it is. Very wisely he did not attempt a translation of the poetry contained in the original Starck, but supplied from English and American sources suitable extracts of sacred poetry. As the reader may know, the special strength of Starck's book is



the very large number of prayers for persons in affliction. Of the 524 pages in this translation 283 pages contain prayers for the use of the sick, the dying, and those visited by war, famine, conflagration, or other suffering.

The work of the bookmaker has been very well done, print, paper, and binding meeting the highest standards. GRAEBNER.

**Catechetical Preparations. Part II. The Creed.** *Rev. Prof. F. W. C. Jesse.* 175 pages. \$1.00.

The pastor and the teacher will find the *Catechetical Preparations*, of which two volumes have now been issued, *The Decalog* and *The Creed*, valuable material for teaching the Catechism to the children in the school and in confirmation classes, and also to adults who are being prepared for church-membership. Pastors can also well use the material for the purpose of preaching a series of sermons on the Catechism. Such sermons are not only gladly heard by the people, but they fill a real want. Especially at this time of doctrinal indifferentism and modern liberalism careful attention ought to be given to thorough Biblical indoctrination. Young pastors and older pastors who are compelled to preach and instruct through the medium of the English language will, for obvious reasons, welcome the English theological literature which in an increasing measure is published by our Concordia Publishing House. FRITZ.

**Der 46. Psalm.** Das Schutz- und Trutzlied der lutherischen Kirche. Referat, vorgetragen vor der Synode des Nord-Wisconsin-Distrikts und auf dessen Beschluss dem Druck uebergeben von *P. E. Kretzmann, Ph. D., B. D.* 51 pages. 25 cts. Special price if purchased in quantities.

The essay read by Dr. Kretzmann on the 46th Psalm at the convention of the North Wisconsin District was received with such enthusiasm that the District requested the author to publish the work in pamphlet form, and immediately subscribed for 1,000 copies. In this German essay the speaker, by dividing the Psalm into three principal parts, vv. 1—3, 4—7, and 8—11, shows: 1. The Christians' hope in the gracious presence of God with His Church; 2. that in the most threatening times a Christian may rest assured that God, who has proved Himself stronger than His enemies, will again show His power; 3. that the Church will gloriously stand, and its opponents will be defeated, when the end of the world is at hand.

Luther based his Battle-hymn of the Reformation, "A Mighty Fortress Is Our God," on the 46th Psalm. This essay makes good reading-matter at any time, but especially in the year of the four-hundredth anniversary of Luther at Worms (1521—1921). May it be widely distributed also among the lay members of our churches! FRITZ.

**Lutheran Annual 1922.** 112 pages. 15 cts.

**Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1922.** 112 pages. 15 cts.

These two publications are well known to our readers. Besides the usual calendar giving the months and days of the year, the Sundays of the church-year with their Gospel- and Epistle-lessons, the time of sun-

rise and sunset and other astronomical phenomena, the books contain interesting and profitable reading-matter; postal rules and regulations; the time differences of various cities in different parts of the world; Missouri Synod statistics; a complete list of seminaries, colleges, and academies of the Synodical Conference with the names of the members of the faculties; a list of the religious periodicals of the Synodical Conference, the institutions of charity, the home-finding societies, the Lutheran hospices, and the information bureaus; the names of the various officers, members of boards and committees of the Missouri Synod and its Districts; a complete register of the pastors, professors, and parochial school teachers of the Synodical Conference; and an alphabetical list of places having congregations served by our pastors. It goes without saying that a copy of either one of these two annual publications ought to be found in the home of every one of our families.

**Proceedings of the Sixth Convention of the English District.**  
95 pages. 45 cts.

**Siebenundzwanzigster Synodalbericht des Minnesota-Distrikts.**  
63 pages. 30 cts.

**Verhandlungen der siebenundzwanzigsten Jahresversammlung des Sued-Wisconsin-Distrikts.** 32 pages. 15 cts.

**Neunter Synodalbericht des Nord-Illinois-Distrikts.** 71 pages. 33 cts.

**Verhandlungen der achten Jahresversammlung des North Dakota- und Montana-Distrikts.** 67 pages. 36 cts.

**Zweihundfuenfzigster Synodalbericht des Michigan-Distrikts.** 79 pp.  
37 cts.

**Fuenfzehnter Synodalbericht des Oregon- und Washington-Distrikts.**  
28 pages. 15 cts.

According to a new ruling the Synodical Proceedings are no longer published as a periodical sent to regular subscribers, but each District orders the publication of its Proceedings and disposes of the printed copies. Our Publishing House, however, prints a limited number of additional copies, which may be purchased by such as are interested. The price varies according to the size and number of copies issued. Our Publishing House will also be pleased to accept subscriptions for the whole series, but, of course, cannot in advance state the cost.

The various printed Proceedings contain the business transactions of the convention, including a register of the members of the District, the reports of Mission Boards, of the District treasurer, of committees, etc. Some of the Districts also include the paper which was read at the morning sessions. The printed Proceedings of the English District present a historical paper by Rev. Wm. Dallmann on "Miles Coverdale"; the Minnesota District: "Die seelenverderblichen Abwege unserer Zeit in der Lehre von Christo, unserm Heiland," written by Rev. A. H. Kuntz; the Southern Wisconsin District: "Die Stellung unserer Kirche zu den Logen," by Rev. W. Albrecht; the Northern Illinois District: "Das koenigliche Amt Christi," by Rev. H. Heise; the North Dakota and Montana District: "Was lernen wir von Luther zu Worms?" by Dr. F. Pieper; the Michigan



District: "Von der Kirche; wie sie beschaffen und woran sie zu erkennen ist," by Rev. C. Berner; the Oregon and Washington District: "Die erste Christengemeinde zu Jerusalem ein Vorbild fuer unsere heutigen Gemeinden," by Rev. L. Stuebe; "The Christian Home" (summary only), essayist: Rev. W. J. Janssen. The Proceedings of the Southern Wisconsin District also contain an English report of the business transactions and a summary of the essay. FRITZ.

**Teachers' Manual of Suggestions on Miller's "Modern Grammar."**  
55 pages,  $3\frac{1}{4} \times 7\frac{1}{4}$ . Paper cover. 50 cts., postpaid.

In this handy and well-printed *Manual*, a reprint from the *School Journal*, Professor Miller supplies welcome suggestions for the users of his *Modern Grammar*, which has been reviewed in these pages, and which has won the warmest endorsement of many professional teachers both in our circles and beyond. GRAEBNER.

*The Macmillan Company, New York:—*

**Ethics, General and Special.** *Owen A. Hill, S. J., Ph. D.*, Lecturer on Psychology, Natural Theology, Ethics, and Religion at Fordham University. 404 pages.

In this book the entire domain of ethics is treated from the Jesuit point of view. The principles inculcated are those of Jouin and Rickaby; its tone and tenor is that of Loyola. Of Probabilism the author says: "Probabilism is a safe and correct system in matters of conscience." Practical application: "Beyond doubt, the lay brother who drowned Chinese babies, after baptizing them, was rewarded for material and formal murder, and the ignorant fellow who lied, because invincibly persuaded that charity demanded it, was rewarded for a material and formal untruth. Their acts were wrong, but their conduct was right." (p. 104.) As regards mental reservation, he states: "To safeguard a proportionate right, the use of a broad mental reservation is allowed." Application: "Silence, evasions, equivocations, broad mental reservations are not lies, and can, therefore, be tolerated when some just cause, some good of more vital concern than the kindness of straightforward truth, is the motive that prompts the speaker." (p. 238.) These sentences may suffice to characterize the general trend and scope of the system of ethics advocated in Dr. Hill's book. MUELLER.

*Eden Publishing Company, St. Louis:—*

**Der Evangelische Pastor in Vorlesungen ueber praktische Theologie.** Dargestellt von *F. Mayer, D. D.* 259 pages. Cloth.

This book contains eighteen lectures on Pastoral Theology originally delivered before the students of Eden Seminary, the prospective pastors of the Evangelical Synod. This explains its peculiar character as regards both form and contents. The author is writing for men who intend to serve in the Evangelical Church of our country. That is the meaning of the title *The Evangelical Pastor*. Accordingly, he everywhere presupposes such conditions as exist and are tolerated in his particular synod, and it is from this point of view that his pastoral instructions must be considered. A Lu-



theran professor of Pastoral Theology would hardly advise his students to illustrate the principles of connubial chastity by referring to Schiller's *Raeuber*; neither would he encourage pastors to officiate with lodges at the burial of lodge-members; nor would he expect them to bury "notorious sinners," and, suspending their own judgment, to follow meekly the customs of their respective congregations in cases of suicide and the like. However, the book is not written by a Lutheran professor, nor is it intended for Lutheran pastors, whose guiding principle in Pastoral Theology is not: *Habe caritatem et fac quidquid vis*, but the infallible rule of the divine Word. In spite of the many aberrations there is much that is useful in the book, and the lectures are, on the whole, clear and practical, though they must be read with care.

MUELLER.

Cambridge University Press:—

**The Books of Haggai and Zechariah.** *T. W. Crafer, D. D.* 119 pages, including index.

In the preface the general editor remarks: "The aim of this series of commentaries is to explain the Revised Version for young students, and at the same time to present, in a simple form, the main results of the best scholarship of the day." Of course, the main results of the best scholarship of the day are the conjectures of Higher Criticism, the spirit of which pervades the entire apparatus of critical and exegetical notes. The book offers many interesting historical data, but has little practical value in interpreting the message of the two prophets.

MUELLER.

*Review and Herald Publishing Association, Takoma Park, Washington, D. C.:—*

**Back to the Bible, or, The New Protestantism.** *George McCready Price, M. A.* Revised Edition. 235 pp., 5×7½.

The old Protestantism was a declaration of independence directed against Roman Catholic tyranny. The New Protestantism, according to the author's idea, is the protest against a new tyranny, the tyranny of a pseudo-scientificism, already grown arrogant and dogmatic, the tyranny exercised by evolutionary philosophy over human thought, scientific and religious. His book is a call "Back to the Bible," as the inerrant Word of God also in all its scientific statements. The methods of the evolutionary school of thought are set forth with utmost precision by a writer who has been a teacher of science more than twenty years and who has, in his department, geology, been forced to meet the enemy on his own ground. The geological argument for Darwinism is treated in outline in chapter 3, "Geology and the Deluge." This argument has been fully developed in Prof. Price's larger work, *Fundamentals of Geology*, which ought to be read by every Christian student of natural science. Other chapters, all of them very readable, discuss "Modern Philosophy," "The Origin of Evil," "The New Pantheism," "Occidental Heathenism," "Creation and Its Memorial," "The Coming Slavery,"—by which the author means the encroachment of the state on the liberty of the individual, under the influence of the evolutionistic conception of history and life,—and "The Federation of the World."

The Review and Herald Publishing Association which has brought out Prof. Price's book is a Seventh-day Adventist concern. If the author is a member of that denomination, one would not guess it from reading his book, unless the chapter on "Creation and Its Memorial"—this memorial is conceived to be the Sabbath—contains a hint of this connection.

GRAEBNER.

The following *tracts* have been received:

**The Augsburg Confession.** Reprint from the *Concordia Triglotta*. Concordia Publishing House, 1921. 52 pages,  $3\frac{1}{2} \times 5\frac{1}{2}$ . 10 cts. This is a reprint on fine paper of the Triglott text of the Augsburg Confession. It has been issued in tract form as tract No. 83 in our series, at the request of pastors who felt that they should like to have a copy of our oldest Lutheran confession to hand parishioners and strangers.—**Why a Christian School for My Children?** *John H. C. Fritz*. Concordia Publishing House. Tract No. 84. 4 pages,  $3\frac{1}{2} \times 5\frac{1}{2}$ . Doz., 10 cts.; 100, 50 cts.; 1,000, \$4.50 and postage. For all its brevity the statement in this tract of the case for the Christian day-school is so cogent that it has been very favorably received by the reviewers, all of whose good words we herewith endorse.—**Inalienable Rights.** A Brief Study in One Hundred Per Cent. Americanism. *W. H. T. Dau*. Published by the American Luther League, Fort Wayne, Indiana. 16 pages,  $3\frac{1}{2} \times 6$ . Copies of this tract will be sent to any applicant free of charge. We trust that many of us will address the publishers for their copy and will later order the tract in quantity for distribution especially among the thinking element of the great American public. Professor Dau's argument is based on constitutional history and renders very plain how necessary it is for us to exercise that vigilance which has often been, but never more so than to-day, the price of liberty.—**Warum sollen wir Gemeindeschulen gruenden und erhalten?** Beantwortet von *C. H. Seltz*, Schulvisitator fuer Iowa. Herausgegeben von der Amerikanischen Lutherliga, Fort Wayne, Indiana. 14 pages,  $3\frac{1}{2} \times 6$  inches. This tract like Professor Dau's will be sent free of charge upon application to the American Luther League, cor. Barr and Madison Sts., Fort Wayne, Ind., and all who would "create sentiment for, or intensify interest in, Christian day-schools are invited to send for them." The League is willing to mail them out itself if a list of names and addresses is furnished. Rev. Seltz's tract states the well-known reasons for the establishment of Christian day-schools,—well known, but never too often repeated. The American Luther League is to be commended for its activity in getting out and spreading broadcast these fine tracts.—**Russell's Ventures in Adventism.** *Henry C. Sheldon*. The Methodist Book Concern, New York. 31 pages,  $4\frac{1}{4} \times 6\frac{1}{2}$ . 25 cts., net. Professor Sheldon is the author of a number of works directed against such modern cults as Adventism, Mormonism, and Christian Science. In this little pamphlet he gives an account of Russellism, followed by a trenchant criticism of the chronological construction of millennial dawn, its teaching concerning the state of the dead, and its teaching regarding the millennial reign of Christ. While the author is not an orthodox scholar, his criticism of the Russellite scheme has merits which will commend it to those who must deal with this peril of modern Christianity.

GRAEBNER.